/342 cont./

243 462 [482] [492] Wives accompany their husbands to the fields. They spend the day there spinning, sewing, grilling ears of corn, or roasting manioc. In the evening, if they return to the village, the wife comes back bent under the weight of her añapoka, or carrying-net, full of ears of corn. Sometimes the men help them. Those who have donkeys and horses use them as beasts of burden.

482 Transport of corn is done generally with the help of the carrying-net, but makeshifts let them do without it in case of necessity. The ears of corn are held together in bundles by means of leaves which encompass them and are suspended from a flexible switch bent in the shape of a figure eight. When the two loops are balanced, one can raise them by grasping them by the middle.

251 In the village the ears are either stored in granaries on piles, to which steps cut in a tree trunk (Fig. 9) lead, or kept in the hut where a special corner has been made into a compartment. A tree trunk tipped with a natural fork may serve /Plate VII appears here/ /343/ as a storage place for corn. The ears, tied into bundles, are piled between the two branches of the fork (Fig. 10).

243 789 Formerly, before their dreadful decline began, the Chiriguano had recourse to magical ceremonies to hasten the ripening of corn and to avoid drought or too great an abundance of rain. /Fig. 9 appears here./

When the sun threatened to burn the harvest, they had one or several medicine men come who were charged with bringing the recalcitrant clouds. Provided with a cigar, they went around the fields blowing the smoke in every direction (Diccionario Chiriguano-Español, etc., p. 167). The symbolism of this rite of homeopathic magic is clear: the smoke represents the clouds which the ipaye is to gather.

[526] [178] The game of mbotó represents the survival of a magical ceremony having to do with the growth of corn and its maturing.

[TEXT Continues on P. 78]

/349 cont./

556 [435] [437] tendency to estimate the value of objects in cows. For example, a loom with a nearly finished poncho was offered to me "for a cow," and the owner of the loom could not understand that it was difficult for me to convert the exchange into money.

262 [251] Charqui, or meat dried in the sun, most often replaces fresh meat in the menus of our Indians. It is not a question of preference, but of necessity. Charqui is cheap and is bought in any estancia.

Fishing

221 226 When I went through the Chiriguano villages of the upper Pilcomayo and the Parapití, the rivers were in flood, the corn was ripening in the fields, and no Indian wanted to let the parrots eat his corn in order to go to catch fish at the risk of getting himself carried off by the current. If I had come back to these same villages in July or August, the scene would have been completely different. The rivers would have been only thin trickles of water, and in every direction I should have perceived men /350/ and women busy fishing. The fishing season would have been at its height.

[178] The Chiriguano, having come from a country rich in watercourses, have in this respect preserved the traditions of their ancestors of the Paraná or the Paraguay.

226 Some, equipped with large landing nets (Fig. 18), form barriers against the current and advance, gathering the fish as if with a spoon. Then they grab them and attach them to their belts, after /Fig. 18 appears here/ threading them on a cord by means of a wooden needle (Fig. 19). Others lie in wait for a fish in the water and, as it goes by, impale it with an arrow equipped with several points (Fig. 20) or simply with two long, barbed wooden rods. Some, with the help of stone barriers, try to make the fish converge toward the opening of a wicker trap (1). Sometimes a group of individuals turn aside a

[229] [482]

1. Compare Lizárraga (Vol. I, p. 260): "in summer (the Chiriguano) divert a stretch of the river; they leave the fish in the drained

/351/
226 /Figs. 19-22 appear here/ /352/ Chiriguano attach them to the
[227] end of long cords. A spear with one or two points serves to harpoon the enormous surubú which pass within their reach
[481] (Fig. 21). It goes without saying that the Chiriguano are marvelous swimmers.
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439 The Chiriguano like fish (1). If they live far from the

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1. The skill of the Chiriguano at fishing had already attracted the attention of the ancient chroniclers. Acosta (Vol. I, p. 236) reports that he had a chance to see them handle the spear, a specimen of which is reproduced here in Figure 21. "Some Chiriguanas plunged under the water and, swimming with admirable speed, followed the fish, and with some fish spears, or harpoons, which they carried in the right hand, swimming only with the left, they struck the fish; and, spearing it thus, they came up, so that they certainly seemed to be more fish than men of the land." /Translated from the Spanish./

Rosen (1, Fig. 215, p. 213) represents a Chiriguano holding one of these two-pointed spears in his hand.

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439 Pilcomayo and cannot get any directly, they buy it from the Toba or the Matako, who are good fishermen and in addition have the advantage of living on the very banks of the lower Pilcomayo.

[482] In the dry season one can see near Pilcomayo a continual coming and going of Chiriguano, bent under the weight of their nets full of ears of corn that they are going to barter for fresh
[484] or dried fish. They would not hesitate, it appears, to travel 150 kilometers to feast on it (Nino, p. 251).

1: Métraux--96 E-5 (1929) 1930 SF10 Chiriguano SF10

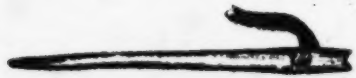

Fig. 19. Wooden needle (timosa) with which the Chiriguano thread the fish they have caught in order to be able to carry them more conveniently around the waist. Prov.: Tintapaw. (1/3 nat. size.)

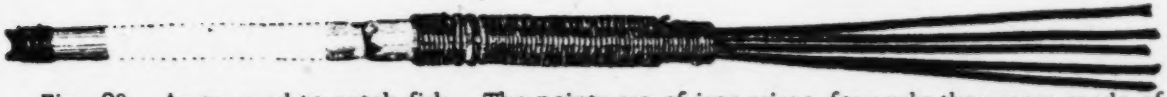

Fig. 20. Arrow used to catch fish. The points are of iron wire; formerly they were made of cactus spines. Prov.: Pípi. (1/2 nat. size.)

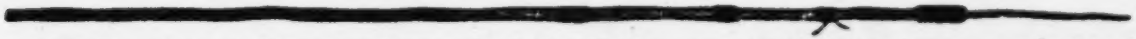

Fig. 21. Spear 4.70 meters long, which the Chiriguano use to harpoon large surubú when the latter swim within their reach. Prov.: Ibopeytí. (1/33 nat. size.)

Fig. 22. Spit for roasting fish. Prov.: Ibopeytí. (1/7 nat. size.)

/365 cont./

273 The preparation of chicha is not play: it is necessary not only /366/ to grind an enormous quantity of corn, but again to go
484 ceaselessly to get water, often at a great distance. At Cururutí
482 the nearest potable water was at the bottom of a ravine of particu-
273 larly difficult access. The women were constantly going there with an îru (Plate XVII, 1), which they carried on their backs in a net (añapoka) held on the forehead by a strap. They would fill

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Fig. 31. Woman sifting corn which she has just ground in the mortar beside her. This flour is to be roasted, then chewed to serve as ferment for kĩwi. Cururutí. (Photo. A. M.)

484 the jug and, loading it with difficulty, would go back up the
482 steep slope doubled over under the weight. So as not to lose any
273 time, these hard-working creatures would take along a calabash full of ground corn which they continually chewed.

273 The ground corn is cooked in water and constantly stirred
412 with flat sticks whose edges used to be cut out with a certain
[178] artistic care in olden days (Fig. 32). Today a kind of oar (Fig.
239 33) or the scapula of an ox (Fig. 34) fastened to a long handle
[531] replaces the ancient utensils in which was manifested so well the Chiriguano tendency to decorate even the most humble objects.

[For plate XVII, See Category 116, P. 127--Analyst]

/439 cont./

p. 171 and Map 21). Their baskets being in bad shape, the Guarayú wanted to make some new ones and were very annoyed not to find in the region into which they had come the palm trees with pinnate leaves which they were in the habit of using for this purpose. Now, Guarayú and Chiriguano are brothers in race and language and emigrated at the same period from Paraguay to settle in the vicinity of the Andes. When leaving their country of origin, both were acquainted with this type of basket used by their ancestors, the Guarani, the Tupinamba of the Brazilian coast, /440/ and still favored among their first cousins from Paraguay, the Kainguá (Métraux, 2, p. 206). The disappearance of this cultural element among the Chiriguano is due solely to the lack of appropriate raw materials.

In order to make up for the absence of back baskets, indispensable to a farming people /Fig. 98 appears here/ the Chiriguano borrowed from their neighbors in the Chaco, either the Mataco or the Choroti, the carrying nets (in Chiriguano: añapoka) whose use is so widespread among the latter and is so characteristic of their civilization. Carrying nets today are in general use among the Chiriguano, and in every village each family has at /Fig. 99 appears here/ least one (Figs. 98 and 99). In spite of this wide diffusion, the Chiriguano añapoka betrays its origin by its form and technique (see Figs. 100 and 101 /see pp. 283 -285/), which are both found in the tribes we have just enumerated (Nordenskiöld, 9, p. 206, Technique I). Although considerably more advanced on the way to civilization than the seminomadic tribes of the Chaco, the Chiriguano do not by any means equal them /441/ in the art of making nets. The añapoka I collected cannot be compared with the deep bags which the Matako or the Choroti, for example, make for the same purpose. In the village of Machareti, where Toba live with Chiriguano, it is the former who furnish the latter with the /Fig. 100 appears here/ carrying nets they need (see Fig. 99 /see p. 282/) (1).

1. Nordenskiöld (10, p. 163, Fig. 49 A) gives the detail of the technique of a Chiriguano carrying net. This technique is not found on any

[Text continues on p. 283]

1: Métraux--282 E-5 (1929) 1930 SF10 Chiriguano SF10
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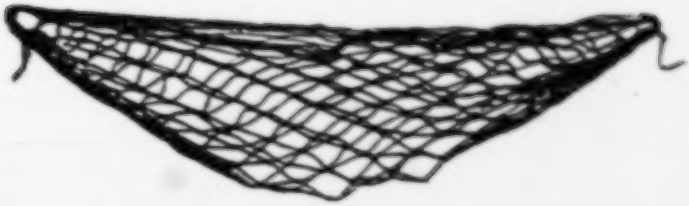

Fig. 98. Carrying net (añapoka) of the Chiriguano Indians. It is held on the forehead by a strap which is not shown in the photograph. Caruruti. (About 1/18 nat. size.)

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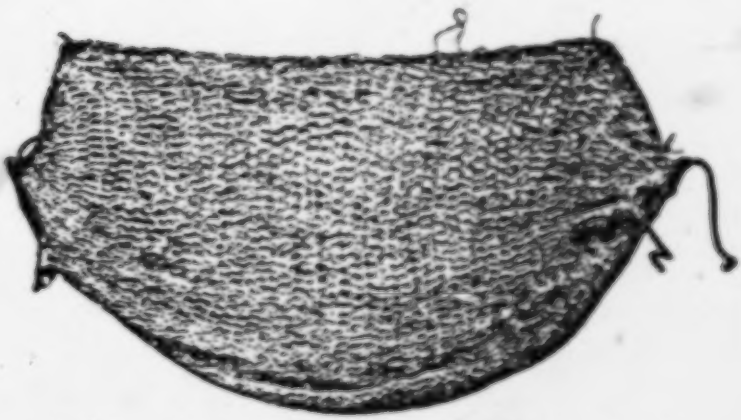

Fig. 99. Toba carrying net used by the Chiriguano Indians of the Macharetí mission. (About 1/10 nat. size.)

/441 cont./

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Fig. 100. Technique of the net of Fig. 98 (Technique I, according to Nordenskiöld, 9, p. 208).

286 /fn. 1 cont./ of the allapoke I brought back
482 from the Chaco. I suppose it is a question of
171 a carrying net which the Chiriguano might have bought from Choroti, who, with the Ashluslay and the Matako, seem to be the only ones to use this technique. The technique we show in Fig. 101 is known to the Ashluslay, the Choroti, and the Tapiete. Nordenskiöld (9, p. 208) does not mention it among the Toba, where it nevertheless exists, as the allapoka of Fig. 99 testifies.

/441 cont./

Everything thus leaves us to suppose that, in the early period of their settling on the western confines of the Bolivian Chaco, the Chiriguano procured by barter the carrying nets intended to replace the back baskets they had used until then. It was only later that they learned to make them themselves, adopting only the simplest and easiest of techniques besides. Thanks to this example we can catch alive the causes which have motivated the adoption of a new cultural element after the disappearance of another which rendered the same services. For that, two factors have come into play, the physical environment and the ethnic one. There was adaptation and borrowing at the same time. This fact also proves that a relatively civilized people never hesitates to appropriate the inventions of more barbaric tribes when they find some advantage in it.

The present poverty of the basketwork industry among the Chiriguano does not imply that it is insignificant and worthless. Perhaps before the decline of this nation it was more widely represented in each village. I was able to observe that the disappearance of basketwork /442/ went along with the influence of the white men. But, for the reasons I have given above, I do not believe that at any time there could have been found among the Chiriguano that abundance of objects made of basketwork which travelers noted among the Indians of Guiana or the Amazon basin. Formerly, when the ancestors of the Chiriguano were still living in Paraguay and Brazil, they possessed basketwork identical with that of the tribes inhabiting the regions I have alluded to. Proof of it is furnished by the survival among the modern Chiriguano of various types of baskets, fire fans, and sieves, of which we find /Fig. 101 appears here/ the exact equivalent only in Guiana and the Amazon basin. As we shall ascertain in the course of this study, the identity between these two ethnic areas is perfect from this point of view. The only difficulty is to know whether in this case it is a matter of the remains of an industry peculiar to the Chané Indians of Arawak origin, whose influence upon the Chiriguano was considerable, or whether this basketwork only continues that of the ancient Guarani emigrants. In my opinion the question does not need to be asked. The basketwork of the

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
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Carrying devices.—In contrast to other Guaraní, the Chiriguano do not have basketry headpacks; women use large carrying nets with a tumpline. Babies are carried in a woven sling, straddling their mother's hip.

Figure 38.—*Chiriguano and Chané* pottery decorations. (After Métraux, 1930 b, pl. 32.)

4: Nino--12 M-3 (1883-1911) 1912 SF10 Chrlgnano SF10

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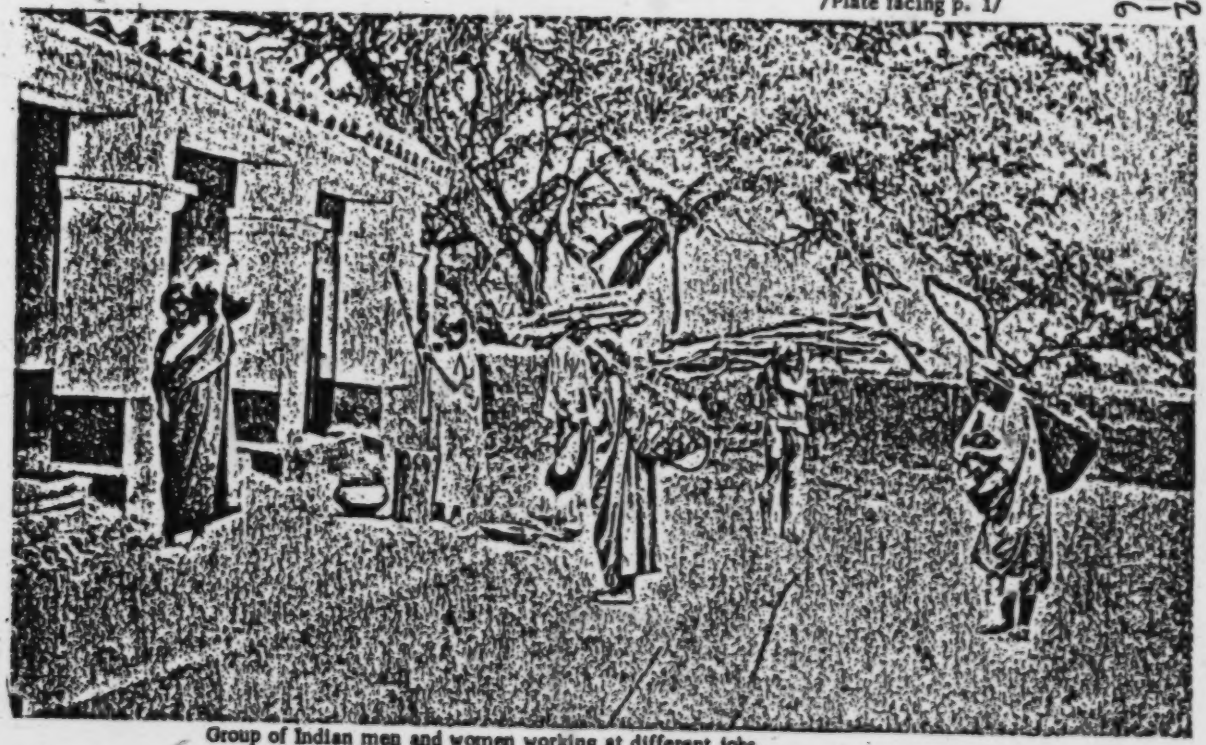
/Plate facing p. 1/



Group of Indian men and women working at different jobs.

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137 824 [262] which is purple when mature and opens into three sections when ripe. It has an insipid sweetness, but one which both whites and Chiriguano like. The color is a bright purple, it is abundant, and in certain years of scarcity it is a resource for human life in the months of February and March. In Chiriguano it is called "Ñacagüina." The caraparí is another cactus, taller than the preceding ones, which also has its congenial land, /28/ since it is not found everywhere. It is admirable for its tall, striated leaves or branches, ash-gray and armed with spines; its fruit is very pleasant and also sought [342] by foxes. The trunk is soft like that of all cacti; nevertheless [757] doors are made of this wood and are durable enough. The pulp of the trunk is used medicinally to cure liver ailments, etc. They say that it is even good for goiter. There is another species of cactus which grows to some 20 or 25 centimeters; it is round and thick, striated and armed with spines. [524] In Chiriguano it is called "Zipepe." The children, as we shall see, make wheels by cutting off its spines, and, making it roll, they use it as targets for their arrows. Finally, there is another which is trailing and long, covering the ground where it grows and making the place impenetrable. This has and [262] produces a very delicious fruit which is called "Tapiacaru" in Chiriguano.

TILANDSIA. -- This plant is known to the Chiriguano [342] by the name of "Caraguata guasu." Its special place is the [283] hills, and among them it has some more congenial to it; it [492] grows well enough and its leaves are extraordinarily broad and long and ash-gray in color; in the middle there is a thick stalk which rises quite high and is good wood for house rafters; from the crushed leaves they make cord and from these are made first-rate halters for tying up animals in the rainy season. [286] The Toba and even the Chiriguano make a kind of net which [171] they call chipa or "añapoca," which is very useful, inasmuch [482] as the women can carry any weight in a bag of that kind; from [227] the same they make nets so as to be able to fish in the rivers, and these are pieces of work which would attract attention in any part of the Old World.

/192 cont./

291 [286] Others who are not hunters, and hunters themselves when they are not engaged in this activity, fasten the breeches at the waist with a belt that they call Cuacuá; their wives weave it; it is made of wool and painted in various colors. They all have one, except some of the old men.

415 [281] [482] Another of their conveniences is the Urupucu, long bag in its literal translation. The Urupucu seems to be the Chiriguano's own; it is of tanned wild boar or pygmy deer hide, narrow at its opening, which they close with a little cord, gathering the opening; they sew around, and through the seam they pass the cord, which is rather long so that it can hang from one shoulder and be passed to the opposite armpit like a horseman's escarsela. This bag is used as a container for carrying provisions on a trip. In it they put boiled meal, parched corn and charqui. This is done by warriors, hunters, and travelers, and, well secured, as has been explained, it is never lost.

415 484 312 Finally, there is no lack of another convenience for carrying water. In order not to experience the effects of burning thirst, he has a type of gourd with a hard shell like that of the matés; he empties it, removing the pulp and seeds, making a hole in the middle, puts it in a kind of net of cords, leaving one or two larger meshes near the hole placed at the top, where the Chiriguano himself makes a small circle, fills it with water, stops it up with a maize cob, and during a trip uses it sparingly, if he has foresight, or else he may not have it when he needs it more (2).

2. The Indians who are governed by corregidors in the region of the Gran Chaco traveled with their respective tarí or tutuma on their expeditions to the desert of Paraguay.

/207 cont./

462 The woman among the Chiriguano is a true slave, and
562 the man her master. His work for the family is limited to planting and weeding, as well as fetching the necessary fire-
[517] wood. In addition, /208/ as a diversion and pastime, he takes his bow and arrow, goes out into the countryside and hunts, or fishes in a nearby river, spending the rest of his time talking with his friends, recounting exploits, telling stories, Miani, playing cards and throwing dice, even going so far as to bet the tipoy or cutama of his wife.

She, on the contrary, is the work horse of the house. She
[482] carries the maize with her Aljapoca, a kind of net, goes to
[515] the spring and carries on her shoulders and over long distances some 50 libras of water, prepares food, makes chicha, cleans her house, spins, weaves ponchos, makes ollas, cares for her children, raises animals such as pigs, chickens, sheep, and goats, makes cheese if she has cows, and, as if all this were not enough, in the afternoon she sits down next to her lazy husband, releases his healthy hair, and as a distraction goes looking through that labyrinth for the insects which nest there,
[262] without feeling any disgust. I am not talking about killing them, but about doing away with some with her teeth and making a snack out of others, a very simple thing for these women.

562 Everything is permitted for the man. He can play upon
593 words and make lascivious jokes with other women, but this is not permitted for the wife, nor can she even cast a sidelong glance, which would be enough to cause her to be maltreated and divorced. How many things there are in nature! It is painful to see a mother with her four or five little ones abandoned to suffer hunger and despair, while the rascal of a husband with no just cause at all goes happily off with another, giving her the little that he earns and then getting rid of her at the first chance (1).

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586 1. When the man turns out to be too lazy, it is the woman who leaves him, going off with another, and the children go with her, because

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586 /208 cont./

love can accomplish much, and they really love their children, without making much outward show of this.

Finally, the man, whenever he wishes, can dismiss his wife with great ease. He does it with contempt, in biting words, calling her Cuña pochi, bad woman, Cuña imuquere, lost woman, good only for lighting the fire. No one could endure such scorn for an hour, and she understands that the rascal has won the love of another, younger woman.

515 When a mother goes to the spring or river, she takes her son or daughter with her, bathes herself and also her child, and then grinds up some grains of Ñetira, a kind of potash, leaving her hair and that of her daughter clean and shiny. The bath is daily, but the washing of the hair with ñetira is not.

/209/ Pregnancy and Birth

843 When a woman finds herself pregnant, she does not give up her customary chores, but goes to the field as usual and fetches from there heavy loads of maize and other things.
482 285 [171] They use for this, as I have already noted, a kind of close-woven net which the Toba make with the bark of the caraguata or maguey. Those made by the Chiriguano are like the wooden fruit-baskets /chipas/. They are open on top, where they have an easily untied cord, in the middle of which there is a wide band for holding the weight with the forehead (1).

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1. The Chiriguano woman lets all the weight of the load she is carrying rest on her spinal column, etc., holding it with her forehead. If the water is some distance away, she does the same; if not, she carries the vessel vertically on her left shoulder, or on her head, where she places a pad of rags.

5tNordenskiöld E-5,4(1908-1909, 1913) 1920
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of the body with a garment resembling a »pampanilla». This may mean the tipoy, but also something else[1]).

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As MAX SCHMIDT[2]) has pointed out, the Paressi make their tipoys and their bearing-bands (to carry the children) in exactly the same way. The bearing-bands used by these Indians are identical with the tipoys in both shape and material. They differ from the latter only in being somewhat longer in proportion to their width. STADEN[3]) speaks of the »typpoy» as a garment. In an anonymous early description, also from the coast of Brazil, printed in PURCHAS[4]), the bearing-band is called »tupiya». The same word is thus used by the Guarani-speaking Indians on the coast of Brazil both for the bearing-band and the female dress. In some parts the same article has, indeed, been used both as a bearing-band for children and a woman's garment. According to BARBOSA RODRIGUES[5]) it would seem to be so among the Tembé Indians. The bearing-band does not occur among the Chiriguano and Chané; they carry the child cradled in the tipoy.

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I do not consider it too bold to assûme that the tipoy and the bearing-band have the same origin, and that the one has suggested the other. In all likelihood, the bearing-

[1]) It is obvious from the following quotation from OVIEDO (T. 2, P. 271), where he tells of the female apparel of the Bubores living near Lake Maracaibo that the »Pampanilla» also might mean a small piece of cloth covering the genitals. »y las mugeres una pampanilla ó pedaço de algodon texido tan ancho como un palmo colgando delante de sus vergüenças».

[2]) (4) P. 218.

[3]) T. 2, P. 3. »/derselbigen wilden weiber machen dinger von baumwollen garn/ wie ein Sack vnden vnnd oben offen/ die ziehen sie an/ und heyssen auff ire sprache Typpoy».

[4]) P. 1391.

[5]) (2) P. 42. »As mulheres . . . . . usam uma facha larga de algodão tecido branca ou tinta de urucu, passada a tiracollo sobre o hombre direito, que pendendo sobre o corpo, encobre-lhes a parte vergonhosa e serve para nella trazerem constantemente filhos. Dão a esta facha o nome de *tupóy*».

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band, which has a much wider distribution, is the original. For some reason it was occasionally worn as a shirt and, finally, in some places, this became the custom. Out of the short skirt resembling the bearing-band has probably developed the long tipoy now worn by the Chiriguano and

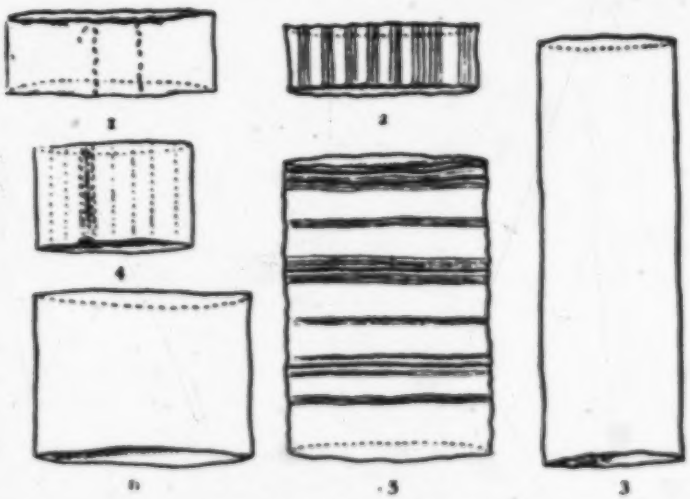

Fig. 22. Bearing-bands and »tipoys.»

1) G. M. 13. 1. 550. Bearing-band of bark-cloth. Huanyam.
2) R. M. G. 97. Bearing-band made of cotton in hammock-technique. Guarayú (mission).
3) G. M. 13. 1. 554. »Tipoy» woven of cotton without seam. Chiriguano.
4) G. M. 12. 1. 64. Bearing-band of cotton, plaited. Patamona, British Guiana.
5) R. M. P. 130. »Tipoy» woven of cotton without seam. Chané.
6) G. M. 13. 1. 849. » » » » » » Guarayú.

Chané. The shape is still the same as that of the bearing-band; only the proportion between length and breadth has been changed (fig. 22). The bearing-bands used by S. American Indians are either made of bark-cloth, plaited in the ordinary hammock-technique, or made in some other

5:Nordenskiöld E-5,4(1908-1909, 1913) 1920
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way. The tipoys are, as a rule, woven. Tipoys manufactured in hammock-technique I know of only from the Siriono and the Ararandeuára (Tembé). These latter are also used as bearing-bands. Probably this is also the case among the uncivilized Siriono. Tipoys in this technique are probably earlier in origin than the woven ones.

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The word »tipoy» has also been used with another meaning, viz., for a band used to support an injured arm.[1]) A band or sling of the kind has exactly the same shape as an Indian bearing-band. Only once can I remember having seen an Indian with his arm in a sling like this. He was a Pauserna man.

»Tipoya» can also be interpreted as kind of hammock».[2])

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The question is if the hammock has not also been suggested by the bearing-band. In the first place we must remember that Indians also in different parts where the hammock is unknown, are careful not to put their babies on the ground. Thus, the Yuracáre and the Chimáne who have no hammocks, use cradles of bark-cloth in which they suspend their babies. When the Mosetene woman goes to work in the fields with her baby, she puts it into a bearing-bag which she hangs up in a tree. Combes[3]) mentions that he saw among the Guaná Indians, who seldom use hammocks, a child which the mother had placed in a bag slung like a hammock. So it does not seem so very unreasonable to suppose that Indian women tried to use the bearing-band in the same way when the child had to be

[1]) [2]) I here give Braz da Costa Rubim's definition of the word Tipoia »Do guarani tupoi, vestido de mulher. Tira larga tecida com palha de miritiseiro; grande camisa sem mangas feita do entrecasco de certas arvores de enlaçada e estopenta fibra; o lenço o tiracolo para descansar o braço; *serpentina de cada carregado por duas homens*.»

[3]) »Hay aquí una mujer joven que parecia una criatura, porque, acabando de dar el pecho á un niño completamente desnudo, y colocándole en una bolsa de red, que á manera de hamaca pendía de las ramas del techo.» P. 191.

[text continues on p. 67]

S:Nordenskiöld E-5,4(1908-1909, 1912) 1920
SF10 Chiriguano SF10
Chaco SF8
South American Indians 5.5

Ee 352 834 482 ~ 191

put down and they feared the snakes. The Guarayú have bearing-bands which are made in the very same technique as most hammocks. Such bearing-bands were also used by the Carios[1]) in Southern Brazil.

Table 8.

The distribution of the tipoy. Map. 7.

Ee 291 ~ 191 102 S 102 291

2. Ashluslay, G. M. Woven without seam. Wool.
4. Chiriguano, R. M. E. 8. Woven without seam. Wool or Cotton.
5. Chané, R. M. P. 130. Woven without seam. Wool or Cotton.
6. Mataco, R. M. M. 166. Woven without seam. Wool.
20. Paressi, MAX SCHMIDT (4) P. 217. Woven without seam. Cotton.
25. Mojo, CASTILLO P. 324.
38. Carios, STADEN.
40. Guarayú (Guarayos).
41. Guarayú (Pauserna), G. M. Woven without seam. cotton
43. Goroootoque, SCHMIDEL (1) P. 264.
51. Sirionó. Made in hammock technique.
94. Chiquito, BURGOS P. 341.
98. Ararandeniira. (Tembé). I have gathered from LANGE's photographs that Ararandeniira-girls wear quite short Tipoy in ordinary hammock technique; BARBOSA-RODRIGUES (2) P. 42.
1. Guarani, Paraguay. AZARA (2) P. 416.
5 P. Xarayes, NÚÑEZ CABEZA DE VACA. T. 1, P. 300.
X 4. Payaguá. AZARA (2) P. 360.
1 P. Indians near Lake Maracaibo. OVIEDO Vol. 2. P. 285. »Tomaron unas indias vestidas unas sayas texidas sin costura, que les tomaba desde la cabeza hasta los pies, e unos capillos como de frayles«.

[1]) STADEN (1) Fig. P. 133.

Schnebelhorn E-5 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

XVI.

Carrying-implements.

In Part I have already mentioned that the Chiriguano and Chané use carrying-nets, and never baskets, when carrying burdens on long journeys, when bringing home the produce of their fields, or when bearing water long distances. The method is for the band of the carrying-net to be fastened around the forehead, the burden resting on the back. If the water is near the village, they often bear the pitcher on their shoulders and, now and then, at the mission-stations, on their heads. In contradistinction to the negroes, however, the Indians are never seen carrying burdens on their heads while on journeys.

In Part I there is a map (25) showing the geographical distribution of the carrying-net. As has been proved by the excavations of UHLE[1]) at Arica, the carrying net must be a very old culture element in S. America.

Calabashes are sometimes put inside a net (fig. 30) in order that they may be carried more easily. A calabash in a net is, of course, easily hung up on a hook in the roof of the hut.

Earthen vessels are sometimes hung up in the same way. These have them more or less the shape of calabashes. BOMAN[2]) depicts an earthen vessel hung up in this way from Calama.

In my collection of earthen vessels there is one from the Chiriguano, and another from the Chané, which are intended to be carried by a string running round the vessel

[1]) (100) P. 12.
[2]) Pl. XXVIII, Fig. 160.

5:Nordenskiöld E-5 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

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through the ears. These are reminiscent of the type of vessel employed by the Choroti and Ashluslay for carrying, and which I have traced to the Incan »aryballes». I did not mention these vessels in Part I, as they are not typical vessels of the Chiriguano and Chané. Among the numerous pitchers used for carrying I have only seen these two specimens. I know nothing of their origin, why they were made, or if they were merely acquired from one of the tribes who always use such vessels for bearing water. The latter is, however, unlikely.

Fig. 30. Calabash in a net with an empty corn-cob as stopper. R. M. E. 522. 1/7

S:Nordenskiöld E-S (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

Table 10.

Calabashes put inside a net.

Chiriguano, R. M. E. 522.
Chané, R. M. P. 48.
Mataco, R. M. M. T. 114; R. M. M. 1101.
Mbayá, BOGGIANI (2) P. 112, Fig. 50.
Karajá, KRAUSE Pl. 56. 4 b. c.
Cainguá, OUTES (5) and BRUCH P. 96.
Indians upper Rio Xingú, STEINEN (3) P. 141.[1]
Guayaqui, KUNIKE Fig. 6.
Ijca, BOLINDER (4).
Goijiro, THERESE VON BAYERN (2) Vol. 1, Pl. 1.
Indians Roraima, G. M. 12. 1. 476 (Basket-net.)
Indians Popayan, UHLE (1) Vol. 2, Pl. 4. 1.

[1] [erratum: this should read p. 241. Cf. errata sheet, p. 245. - Author]

S:Nordenskiöld E-5,4 (1908-1909. 1913) 1920
SF10 Chiriguano SF10
Chane SF8

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Fig. 49 A. Technique in a carrying-net. Chiriguano. R. M. E. 51. 1/3
B. Technique in the hammocks Chiriguano. R. M. E. 1056. 1/3.
C. Frontlet to a carrying-net. Chané. Río Parapití. R. M. P. 127.
D. Technique in C.

NORDENSKIÖLD E-8 (1908-1909, 1912) 1920
SP10 Chiriguano SP10
Chané SP8

This contrasts with the Chiriguano and the Chané at Rio Itiyuro and is certainly owing to the poverty of the first-mentioned.

Sometimes the Chiriguano and Chané calabashes are surrounded by a net for greater convenience of carrying. I have already dealt with these in the foregoing.

The stoppers of calabash-bottles are generally pieces of empty corn-cobs. These are now and then used also as stoppers for earthen-vessels. The Chorotí and Ashluslay, as a rule, make use of wax, which material is little used by the Chiriguano and Chané.

Fig. 31. Calabash. Chiriguano. R. M. 919 $^{1}/_{10}$

Schwedenfeld E-4,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

Chiriguano nor Chané have carrying-baskets. They have carrying-nets instead.

In Part I I related how, in the year 1909, I came with some Guarayú Indians to the Chané and Chiriguano country. As there was no palm with parapinnate leaves, they were unable to make themselves new carrying-baskets instead of their old ones which were worn out. Should their tribe, for any reason, be compelled to emigrate to the Chiriguano and Chané country, they must alter their type of carrying-basket. It is quite possible that something similar has befallen the Chiriguano and Chané. They did not find suitable material for basket-making and so they learnt from the original inhabitants to make and use carrying-nets. Of the carrying-nets used by neighbouring tribes, those used by the Chiriguano and Chané most resemble those found among the Yuracáre.

In N. E. Bolivia, where palms abound, the Indians often make baskets for occasional use of a single palm-leaf. The whole basket thus consists of one palm-leaf. MAX SCHMIDT has given a minute description of such baskets. They occur among the Chané on the lower Rio Parapiti and, more rarely, among the Chiriguano. It is, at present, impossible to define the distribution of such baskets, since the majority of explorers have paid them no attention. There is a considerable difference of make in different places. In my collections I possess such baskets from the Chimine, Ixiama, Cavina, Hunoyam, Ipomama, Pauserna, Churipa, Yuracáre, Sirionó, Guarayú and Chacobo, as well as from the Chané and Chiriguano. It can be said that, practically speaking, they were used by all the Indians whose acquaintance I made on my travels excepting the Chorotí, Ashluslay, Toba, Tapiete, Mataco, Quichua and Aymara.

The »Urupé« is a type of basket which I have already dealt with in the foregoing, and I beg to refer to what I said there.

/179 cont./
ornaments, bowls of silver and necklaces of turquoise and chrysocolla, and many other things.

It is quiet very early in the villages. People do not talk all night, as in a Choroti or Ashluslay village. The young men and the unmarried young girls do not rove about in order to lie together. The virtuous Chané and Chiriguano girls are guarded by their mothers, do not seek adventure, and do not admit gentlemen callers. There are no nocturnal meals, as among the Choroti and Ashluslay. In these villages people sleep at night, that is, if they

Fig. 88. Tobacco pipe. Chiriguano. Calpipendi. 1/2.

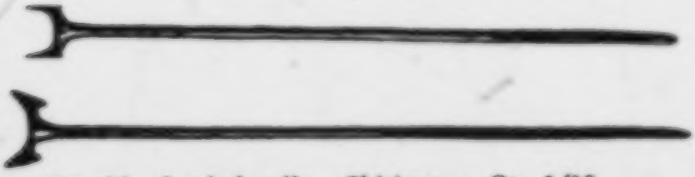

Fig. 89. Spade handle. Chiriguano. Ca. 1/15.

are not busy brewing maize for a festival.

Very early in the morning one is awakened in almost all villages by songs of lament. There is always someone who has lost a relative and mourns him loudly. If someone has died in the village, it is uncomfortable in the village for a person who likes to sleep late.

/180/ The women get up at the earliest hour in the morning, the men somewhat later, and the daily work begins. The first thing that the women do is to fetch water and take a bath, a truly refreshing bath.

They carry the water jugs in various ways. On the Rio Itiyuro the Chané women carry them on the shoulder, on the Rio Parapiti in a carrying net (Fig. 87). The latter custom is also

6: Nordenskiöld--33 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Chane SF8

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the most common among the Chiriguano. Only those women who live with the whites and have adopted their manners and customs carry jugs on their heads.

Division of Labor between the Sexes

Here too, as among the Choroti and Ashluslay Indians, each sex, as a rule, has its specific work, as we see from the following table:

Table showing the division of labor between men and women among the Chané and Chiriguano.

	Men	Women		Men	Women
Fishing . . .	+	+ (1)	Gathering wild fruits and tubers		+
Hunting . . .	+		Ceramics . . .		+
Planting, clearing . .	+		Woodworking . .	+	
sowing . .	+	+	Knotting nets . .	+	
reaping . .	+	+	Plaiting rope . .	+	
Cooking	(2)	+	Plaiting mats . .	+	
Carrying wood . . .	+	+ (3)	Tying hammocks .		+
Carrying water . . .		+	Leather work . .	+	
Preparing intoxicating drinks		+	Making weapons .	+	

1. As a rule, the women fish in shallow water, the men in deep water.

2. Sometimes take part in the preparation of the hunting booty.

3. Among the Chané on the Rio Parapiti.

St Schmidt--196 E-6 (1935) 1938 SF10 Chiriguano SF.6
Chaco 358
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/72 cont./

Weavings Made without a Special Mechanism for Making the Divisions of the Threads of the Warp, from the Collection

I.A. 450. Hammock (Chirig.) of wool. Lgth 2.85 m. Width 0.60 m. (Fig. 102a.)

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I.A. 708. Carrying net provided with a woven caraguata band (Isoné). Length of band 49 cm. (Figs. 125 and 127.)

I.A. 807. Band for a carrying net (Isoné). Caraguata. Length 49 cm.

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With regard to their exterior structure too, the bands with which many of the carrying nets (of the Isoné and some of the Chiriguano ones) and one Chiriguano hammock are provided are similar to the weavings. But these /Plates XXXIII-XXXV appear here/ /72/ objects are made without any special mechanism for making the divisions of the warp threads.

Figure 125 shows the structure of the band of the net I.A. 708. (Cf. Fig. 139 /see p.940/.) The diagram shows the way in which these bands are made. First the longitudinal threads are stretched in a way similar to the manner of stretching the warp threads of common weavings between the horizontal poles of the frame of the loom, but without using the special thread extended between the two vertical poles of the loom. Then they pass a transverse thread, which corresponds to the woof thread of common weavings, through the two rows of longitudinal threads alternately from the right to the left and from the left to the right, in such a way that this thread is left alternately under one thread of the back row of longitudinal threads and on top of one thread of the front row. Thus the manufacture of these bands and of hammock I.A. 450 is different from that of common weavings principally in the fact that the woof thread passes simultaneously through the threads of the front side and of the back side of the warp. Sundry irregularities in the course of the threads of the warp show that weavings of this kind have been made without using a mechanism for making the divisions of the warp threads.

G. Schmidt--191 E-5 (1935) 1936 SF:0 Chirigueno SF:0
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Plate XXXV

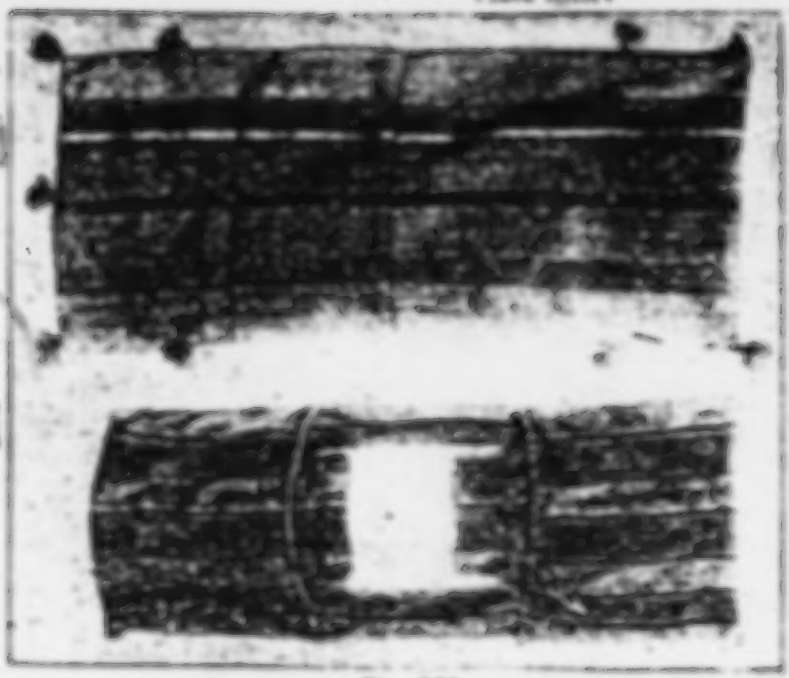

Fig. 131

Fig. 132

...e captions are on p. 192./

R. Schmidt--192 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8
Izozo

Ce 28 /Plate XXXIV. Diagrams to illustrate the techniques of weaving, plaiting with "double thread," and sewing.

Fig. 125. Diagram to illustrate the technique of weaving, from the band of the net for carrying loads I. A. 768. Cf. Fig. 123 /see p. 204/ (Izozó).

Fig. 126. Diagram to illustrate the technique of weaving, from the saddle cover I. A. 843 (Izozó). Cf. Fig. 103a /see p. 174/

C 28 Fig. 127. Diagram to illustrate the technique of plaiting with "double thread," from the hammock I. A. 448 (Chiriguano). Cf. Fig. 102b /see p. 174/.

Fig. 128. Diagram to illustrate the technique of plaiting with "double thread," from the hammock I. A. 449 (Chiriguano).

Ce 286 Fig. 129. Diagram to illustrate the technique of plaiting with "double thread," from the saddle cover I. A. 844 (Izozó). Cf. Fig. 103b /see p. 174/.

Ce 284 415 Fig. 130. Diagram to illustrate the technique of sewing two cuyan
a (I. A. 866) (Izozó);
b (I. A. 867) (Izozó).

C 531 415 286 [482] [492] Plate XXXV. Woven bags, of wool.

Fig. 131. a (I. A. 444) Woolen bag for carrying loads (Chiriguano), length 1.07 m., width 0.45 m.
b (I. A. 445) Double bag for loading horses (Chiriguano), entire length 92 cm., width 37 cm.

Ce 415 286 [482] [492] 531 Fig. 132. (I. A. 811) Double bag for loading horses (Izozó), entire length 93 cm., width 46.5 cm.

8: Schmidt--193 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8
Izozo

/73 cont./

The Technique of Making Nets

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The technique of making nets is widespread among the Chiriguano and Chané and is used to make various objects, such as fishnets, hammocks, nets for carrying burdens, bags, and slings. The material used for making these nets generally consists of threads made of caraguata fibers. In the collection there are two Chiriguano burden-carrying nets made of woolen threads and another one made of strips of cowhide.

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The common technique of making nets among the Chiriguano and the Chané is the technique called "Knotentechnik," in German, using the knot called the reef knot in English. Figure 138, a and b, shows such a "reef knot," and Figure 142 shows the technique of making nets with this "reef knot." According to Nordenskiöld (275), the Chiriguano and Chané use small

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[284]

275. Nord. 3, p. 207.

rectangular boards for making their nets, like those with which we are familiar from many other tribes of South America. Unfortunately, I did not acquire such a board from the Chiriguano or from the Izozó. By continually wrapping the first board with a thread the simple loops which are shown in the diagram (Figure 142) in the upper row are formed. The thread, after having reached the other end of the board, are wrapped continuously in the opposite direction around a second board, being connected each time, with a knot, with the loops of the thread wrapped around the first board. If the thread has been looped in the manner described, until it gets to the first loop of the first row, the first board can be removed to serve in the formation of the third row of the meshes of the net, which is made in the same way as the second, but in the opposite direction. It is clear that nets made with this technique, in their simplest and least complicated form, must have a rectangular form, and this form is typical of all of the nets of the Chiriguano and Izozó, while various other South American tribes, for example, the Bakairí /Bacairi/, who formerly lived on the tributaries of the Xingú River (in Mato Grosso), make triangular nets.

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[171]

/74/

Ce 286 352 126

Nets of the Collection That Are Made with the Technique Called "Knotentechnik" in German. Using the Knot Called Reef Knot in English

I. A. 360. Hammock (276) (Chané of the Parapití). Caraguata.

276. Gift of Mr. Teodoro Rojas.

Length 3.20 m. (Fig. 102c.)

I. A. 766. Hammock (Izozó). Caraguata. Length 1.80 m.

C I. A. 794. " " " " 2.70 m.

Ce 286 415 482 126 I. A. 446. Net for carrying loads (Chiriguano). Wool. Lgth 1.05 m.

I. A. 447. " " " " " " " 0.75 m.

I. A. 561-564, 567, 569-571. Nets for carrying loads (Chiriguano). Caraguata. Length between 1.50 and 0.50 m. (I. A. 567, Figs. 134 and 143; I. A. 568, Fig. 144.)

I. A. 767-787; 790-792. Nets for carrying loads (Izozó). Caraguata. Length 1.60 m. and 0.65 m. (I. A. 768, Figs. 133 and 142; I. A. 772, Fig. 135.)

Ce 415 286 126 I. A. 785. Bag (Izozó). Caraguata. Length 0.82 m. Height 0.48 m.

I. A. 788 " " " " 0.62 m. " 0.62 m. (Fig. 136.)

I. A. 793. Quadrangular net (Izozó). Caraguata. Length 0.90 m.

Ce [227] I. A. 764. Implement for fishing with net (Izozó). Length 73.5 cm. (Fig. 39.)

I. A. 795-801. Nets for implements such as I. A. 764 (Izozó). Caraguata.

C 411 286 I. A. 508. Sling (Chiriguano). Caraguata. Length 15 cm.

I. A. 509. " " " " 14 cm.

C Ce 286 352 227 136 From the large size of the mesh of nets I. A. 360, 766, and 794, it follows that they are hammocks. Because in Chiriguano and Chané territory there are generally no fish except small ones, nets for fishing must have considerably smaller meshes.

C Ce 415 286 482 [283] Of the Chiriguano nets for carrying loads, two are made of wool and one of these has a band like most such nets from the Izozó. The rest of these nets from the Chiriguano and the Izozó are made of caraguata thread. Some of them have a rather small mesh, but among those of the Izozó those with big mesh are the rule.

/74 cont./

small mesh, but among those of the Izozó those with big mesh are the rule. Thus the mesh of the Izozó nets used for carrying the large water jars is also very large. Most of these Izozó nets have a special band that goes over the forehead of the bearer. The structure of these bands, which are made of caraguata, wool, or cotton, have already been described by us in the chapter on weavings. Cf. Figure 133 /see p. 200/ and the diagram shown in Figure 125 /see p. 190/.

The collection has two net bags from the Izozó which are made in such a way that the whole rectangular net is folded in the middle and the pieces which are on top of one another are laced together with a thread on the two longitudinal sides.

In the way described in the foregoing they also make the net of the fishing implement I.A. 764 described in the chapter on fishing and shown in Figure 39. Because this implement is used to catch small fish, the net has very small mesh. The slings described among the hunting implements are also made in the same way.

/75/

Burden-carrying Net Made by the Technique Called "Knotentechnik" in German, But Using the Knot Called "Sheet Knot" in English from the Collection

I.A. 573. Net for carrying loads (Chiriguano). Strips of animal hide. Length 0.85 m.

This net is made like the nets described in the foregoing, made of knots, but the knot used is the type called "sheet knot" in English and "Schotenstich" in German. This knot is shown in Figure 138, c and d. According to Nordenskiöld (277), the

277. Nord. 2, p. 164.

Chiriguano also have fishing nets which are made using this type of knot.

/75 cont./

286 415 482 [126]

Nets in the Collection That Are Made with Loops and without the Use of Knots

I.A. 555-566.	Net for carrying loads (Chirig.).					Lgth.	0.90 m. 1.80 m.
I.A. 567.	-	-	-	-	-	-	1.15 m. (Figs. 134 and 143.)
I.A. 568.	-	-	-	-	-	-	1.20 m. (Fig. 144.)

286 284 415 482

From the Chiriguano I obtained several nets for carrying burdens, which are made without using knots, by connecting the thread in the fashion illustrated by Figures 143 and 144 and which is common among many tribes of the Chaco, as happens among the Tapieté, Matako /Mataco/, Toba, Chorote /Choroti/, and Churupí /Chulupi/.

The great number of nets that I acquired from the Izozó are made with knots without exception, and we must therefore assume that these Indians are not familiar with or do not use the technique of making nets with simple loops and without applying knots, and that this technique, called "Schlingtechnik" in German, is used only by the Chiriguano or a part of them. Nordenskiöld does not mention this technique among the Chiriguano, and in the synoptic outline in which the several techniques of making nets are illustrated the Chiriguano are not mentioned in Column 5 among the Indian tribes which use the technique of making nets without applying knots. Of the burden-carrying nets made of caraguata thread that I acquired from the Chiriguano, ten are made without knots being applied, by the technique called "Schlingtechnik," and only seven by applying knots by the technique called "Knotentechnik." We can therefore assume that this part of the Chiriguano at least uses the technique of making nets without applying knots, although this opinion is contrary to that of Nordenskiöld, who says (278) that

286 284 114 177

278. Nord. 2, p. 116.

all of the nets made by this technique found among the Chiriguano and the Chané were acquired from the Chaco Indians.

8: Schmidt--197 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8
Izozo

Ce 415 452 177 [26]

/75 cont./

Net Bags Made by the Toba, from the Collection

I. A. 572. Bag for carrying burdens. (Found among the Chiriguano) Length 0.70 cm.

I. A. 845. - - - - (Found among the Izonó) Length 57 cm.

I acquired two net bags, one from the Izonó and the other from the Chiriguano, which show differences from the techniques mentioned in the foregoing. The Izonó and the Chiriguano told me that they themselves had not made these bags and that they had obtained them from the Toba.

Ce 294 177 [296]

/76/ Sewing

With the acquisition of European clothes, naturally the sewing of these clothes to make and mend them became general among the Chiriguano and Chané. Modern sewing needles are an article eagerly sought by them today. But undoubtedly these Indians had already known the technique of sewing with a needle with an eye for a long time through their contact with the culture of the ancient Peruvians. Although the native textiles are, in most cases, made in one piece, needlework coming from other cultures is often added to the native technique of these textiles. I mentioned that a large Izonó tipoy is made of two smaller tipoys sewed together. The ponchos of the Chiriguano in Machareti are made of two pieces sewed together. The four edges of the Chiriguano and Izonó ponchos most of the time are turned and sewed to the rest of the fabric. In the making of the bags for carrying burdens, especially the double bags for loading draft horses or burros, sewing is used.

Ce 294

Ce 415

Among the cuyas that I obtained from the Chiriguano and Izonó there are several which show breaks mended by sewing. See Figure 25a /see p. 51/. The two diagrams shown in Figure 130 a and b serve to illustrate the way in which this sewing is done, with cotton thread on the two Izonó cuyas I. A. 666 and 667, and with fine wire on the Chiriguano cuya (I. A. 460). The cuya I. A. 667 shows two such repairs done by sewing.

8: Schmidt--200 E-5 (1935) 1938 SF 0 Chiriguano SF10
Chane SF8
Izozo

Plate XXXVI

Ce 286 415 482 ←
C 286 415 482 →

Fig. 133

Fig. 134

Ce 286 415 482 ←
Ce 286 415 →

Fig. 135

Fig. 136

/The ex[illegible]tions are on p. 202./

8: Schmidt--202 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8
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/Captions for Plates XXXVI and XXXVII/

Fig. 133. (I. A. 768) Net for carrying loads, made with the technique using knots (Izozó). Length 1.33 m. Cf. Figs. 125 /see p. 190/ and 142 /see p. 201/.

Fig. 134. (I. A. 567) Net for carrying loads, made with the technique without knots (Chiriguano). Length 1.15 m. Cf. Fig. 143 /see p. 201/.

Fig. 135. (I. A. 772) Net for carrying loads, made with the technique using knots (Izozó). Length 1.18 m.

Fig. 136. (I. A. 788) Bag made with the netting technique using knots (Izozó). Height 0.62 m. Length 0.62 m.

Plate XXXVII.

Fig. 137. Diagrams of twisted threads: a, twisted to the right; b, twisted to the left.

Fig. 138. Diagram of the two different knots applied in the making of nets: a and b, "reef knot"; c and d, "sheet knot."

Figs. 139-141. Diagrams of the plaited middle parts of three cotton bands for women's hair (Izozó): Fig. 139 (I. A. 649); Fig. 140 (I. A. 652); Fig. 141 (I. A. 646).

Fig. 142. Diagram of the technique of the net for carrying loads I. A. 768, using the knot called "reef knot" (Izozó). Cf. Fig. 133 /see p. 200/.

Fig. 143. Diagram of the technique of the net for carrying loads I. A. 567, made only with loops, without knots (Chiriguano).

Fig. 144. Diagram of the technique of the net for carrying loads I. A. 568, made only with loops, without knots (Chiriguano).

/78 cont./ concerning means of transport by land we do not have any evidence except through the sundry implements which serve for carrying burdens. We can assume from the form of the double bags mentioned in the chapter on weaving that they use their horses and burros to transport loads.

The objects used to transport burdens have already been mentioned in preceding chapters. Among them the most general is the carrying net, which often has a band. By means of it burdens are carried on long trips or the fruits of the harvest are brought in from the fields to the houses, or water is brought, often from a distance, to the dwellings. The carrying net is used in such a way that the band goes across the forehead of the bearer so that the weight of the burden rests on his back (292).

292. See Nord. 2, p. 95.

Nordenskiöld has published a photograph of a woman who is carrying a load in her net (293).

293. Nord. 1, Fig. 87.

Baskets are not used by the Chiriguano and Chané for carrying loads; they are used among these Indians only to store things. Neither is any special band used to carry infants; rather they are carried in a fold of the tipoy.

Only if water is near the house are water jugs sometimes carried on the shoulder without a net, but not on top of the head. This latter appears only in the cases where the Indians are directly influenced by the whites, as happens in the missions (294).

294. Nord. 2, p. 95.

For carrying small amounts of water when traveling, these Indians also use calabashes enlaced with string, or small baked clay vessels /79/ provided with a string or a leather strap, such as, for example, the vessel I.A. 617 shown in Figure 56b.

8: Schmidt--206 E-5 (1905) 1938 SF10 Chiriguano SF 0
Chané SF8

/79 cont./

We must still note that the Chiriguano and Chané transport fish in the same way as the neighboring tribes of the Chaco, by stringing them on a cord provided with a big wooden needle (795).

795. Nord. 9, p. 47.

Implements for Storing Objects

Most of the objects that serve for storing things have also been mentioned in preceding chapters, such as the various kinds of baskets and the wooden hoops which are hung in the houses for storing sundry things in them. The net bag and the carrying net do not serve only for carrying, but also for storing things in them. Baked clay vessels are not only used for storing liquids, but are also used for storing many other things which have a special value or are old memorabilia of the family (796). Furthermore,

796. Nord. 1, p. 179.

they put up special hooks for hanging various things in the houses. Such a hook is shown in a drawing by Nordenskiöld (797).

797. Nord. 1, p. 177 and Fig. 88.

and Métraux shows such a hook made of a deer's leg (798).

798. Métraux I, Fig. 128.

Art

Flutes and a Whistle in the Collection

I. A. 491. Flute, "sererê" (Chirig.). Wood. Lgth. 17 cm. Width 2.7 cm. (Fig. 23b.)

I. A. 492. " " " " " 20 cm. Width 3.5 cm. (Fig. 22a.)

I. A. 490. Flute (Chiriguano). Cane. Length 43 cm.